1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

825 Some beliefs concern the nature of wild animals. The "cat" (da'slats, *Bassariscus* sp.) kills deer by wrapping his long tail around their necks. The mountain lion is very dangerous; it is afraid only of fire. One cannot escape it by climbing into a small tree, because the lion will dig it up. When bears fight, the female is always victor. She always buries the male. The grizzly bear during his hibernation sleeps a month on each side alternately. "I do not know who watched them," my informant remarked. The grizzly is a notorious thief, breaking into the winter stores buried near the villages. But to call him that is dangerous, for he then pursues you. The chipmunk or ground squirrel (ts!ĭl'as) hibernates like a bear from November until the spring, they believe. When boys shoot at this animal it changes into a frog.

212

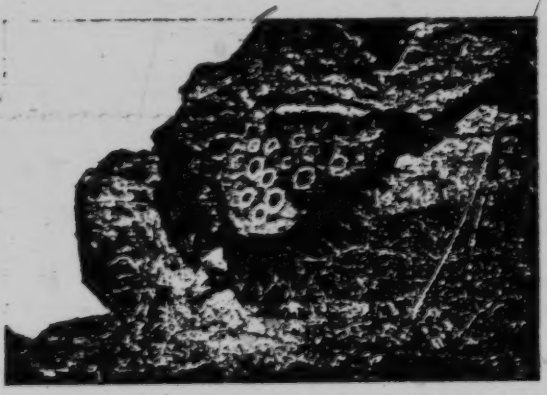

Fig. 9. Pictographs on the eastern side of Klamath lake.

824 Elder is supposed to grow on cremation piles; perhaps it does.

212 The Klamath do not make pictographs. There are however a few
756 in their country, said to have been made by Kzmŭ'kŭmps, the culture
973 hero. They refer to them as shaman's mu'lwas, paraphernalia or, better, objects pertaining to a shaman. They are repainted from time to time by old men, "who work for a shaman," by which my informant may have meant shaman's interpreters. They are all of simple
212 form. My informants knew of only two pictographs (sŭ'malo'ta) in the whole Klamath country. Those on a rock slide on the eastern shore of Klamath lake south of Modoc point are shown in figure 9. This is near the former fishing village Iulă'u (47). There are a dozen circles in white paint, the largest four or five inches in diameter.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

222
262 practice. Gatschet notes the use of bone implements to peal off the bark.[287] In April the cambium layer of the lodgepole pine is similarly scraped off and eaten.

222
262
114 A few additional food plants are mentioned by Gatschet, which seem not to be included in Coville's extensive list. Klápa is evidently a cylindric root; klû, a rounded root growing in the Modoc country. A large bulb of a low plant (tsuni'ka) is eaten. Wátksăm is presumably a root. Páwash is a plant said to resemble k!ol (*Valeriana*),
824 hence it may be that the nutlets are used. It grows chiefly at Yainax. They are baked, pounded, and dried. Kĕla'teh is a small blue berry, gathered after the wokas season; it is dried and boiled. Another is wáshlalam íwam, squirrel's huckleberries. The white buds of ktû'ka, growing on a straight stalk, are eaten, as well as those of wî'wi, a similar plant. No description is given of the edible portions of other plants: kû'ktû, kăs, ta'kaish, tók, taî'kal (*Phragmites ?*), and tsuák.[288]

The native and scientific names of these plants follow, mainly as given in Coville's paper. These are listed in the order of mention above.

Seeds

222
824 Goosefoot, kotea'nĭks, *Chenopodium fremonti* Wats.
Rye-grass, glă'bi, *Elymus condensatus* Presl.
Lbă, *Balsamorrhiza sagittata* (Pursh) Nutt. and *B. deltoidea* Nutt.
Kăp'-i-ŏnks, *Polygonum douglasii* Greene.
Marsh grass, kăm'-chō-dă"-lis, *Panicularia fluitans* (L.) Kuntze.
Tarweed, gŏ'-ĕ-whă, *Madia glomerata* Hook.
Lŏ'-lăs, *Mentzelia albicaulis* Dougl.
A low grass, nŏ'-tăk, *Agrostis perennans* (Walt.) Tuckerm.
Skew grass, chăp'-tŏ, *Beckmannia eruciformis* (L.) Host.
Sugar pine, ktă'-lŏ, *Pinus lambertiana* Dougl.
Common cane, *Phragmites phragmites* (L.) Karst.
Tule, mă'-i, *Scirpus lacustris occidentalis* Wats.
A small amaranth, *Amaranthus blitoides* Wats.
Dock, gŏ'-klaks, *Rumex salicifolius* Weinm.
Western tansy mustard, tel'i'pas, *Sisymbrium incisum* Engelm.
A rush-like perennial, gŭ-lĕn'-ă, *Triglochin maritima* L.

Herbage

Ken-ă'-wăt, *Rumex geyeri* (Meisn.) Trelease.
Wild parsnip, pŏd'-chô, *Heracleum lanatum* Michx.
Wă'-kăm, *Sium cicutaefolium* Gmel.
Mint, măch-ăs'-năm, *Mentha canadensis* L.

[287] Gatschet, 1:148. See also Barrett, Material Culture, pl. 22, fig. 5.
[288] Gatschet, 1:146–150, 75.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

222
824 •

Roots

Wild potatoes or arrowhead, teuwa', *Sagittaria arifolia* Nutt.
Camas, pō'ks, *Quamasia quamash* (Pursh) Coville.
Ipos, *Carum oregonum* Wats.
"Yampa," ndālk, *Carum gairdneri* (Hook. and Arn.) Gray.
Yantch, *Calochortus macrocarpus* Dougl (?).
An onion-like root, *Peucedanum canbyi.*
A tall sedge, wich'-pi, *Carex* sp.
Cat-tail, pō'păs, *Typha latifolia* L.
Bur-reed, pōd'chăk, *Sparganium eurycarpum* Engelm.

Nuts and Fruits

Kiol, *Valeriana edulus* Nutt.
Chinquapin bush, *Castanopsis chrysophylla minor* (Hook.) A.DC.
Hazelnut, *Corylus california* (DC.) Rose.
Huckleberry, lurum, *Vaccinium membranaceum* Dougl.
Low huckleberry, *Vaccinium scoparium* Leiberg.
Service berry, chăk'-ăm (telai'oŋks), *Amelanchier alnifolia* Pursh.
Chokecherry, de-wich'-kăsh, *Prunus demissa* (Nutt.) Walp.
Yellow-flowered currant, chōms'-kăm, *Ribes aureum* Pursh.
Common currant, chmăr'-lăk, *Ribes cereum* Dougl.
Gooseberry, lhō-lō'-ĕlō-ĕ-ăm, *Ribes oxyacanthoides saxosum* (Hook.) Coville.
Raspberry, măs'-lă, *Rubus leucodermis* Dougl.
Blackberry, tō-tănk'-ăm, *Rubus vitifolius* Cham. and Schlect.
Manzanita, ahle-ahlăp-ahăm, *Arctostaphylos patula* Greene.
Elder, slō'-lō-ăm, *Sambucus glauca* Nutt.
Bush honeysuckle or "cranberry," ō'-tăm, *Lonicera conjugialis* Kell.
Strawberry, jō'-i-jiks, *Fragaria virginiana* Duschene.
Wild plums, to-mō-lō, *Prunus subcordata* Benth.
Wild rose, tewi'dl, *Rosa fendleri* Crepin.

Lichens

Black moss, *Alectoria fremontii* Tuckerm.

Gum

Young yellow pine, kăp'-kă, *Pinus ponderosa* Dougl.
Lodgepole pine, wă'-kō, *Pinus murrayana* Balf.

251

Food is stored in the ground. The only exception is fish placed to dry on scaffolds. The food is put into long tule sacks which are placed at the outer margin of the earth-lodge between the timbers, where they are buried in the earth covering of the roof. Large communal storage pits (pɛnō'ŋks) are dug near the houses. Some of the Williamson river sites are surrounded by wide expanses of such pits. These are about fifteen feet in diameter, about three feet deep. A group of neighbors combine to dig and use such a pit. Tule mats are heaped over the sacks before the dirt covering. Caves are occa-

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

251 sionally used, the entrance blocked with stones. In all these cases,
[824] an evil-smelling plant, called k!ol (*Valeriana edulis* Nutt.) is buried with food in order to keep animals from digging it up. Grizzly bears are particularly destructive of caches, but even they avoid this plant. Gatschet's information was that they would even flee from one who carried the plant about him.[229] Human thieves are also known to ransack these hoards. A family commonly buries its extra stores in this fashion when temporarily away from home. Such storage is called p'nana.

222 The first fruits of a young hunter or root gatherer are looked upon
224 as something altogether special. They must be abandoned if future success is to be assured. While I received conflicting versions of the young deerslayer's procedure, they agree that he cannot eat his kill. One informant had it that the first deer is abandoned by the hunter and never eaten. If he has companions, he does not even show it to them and must present the second one slain to one of them. Another informant agreed that he cannot partake of the flesh of the first deer, but his parents make a feast of it, giving away articles in honor of the occasion. Similarly a young woman destroys by burning the first roots she gathers alone, and does not exhibit her success to anyone. The second basketful is distributed among her companions, and only after this may she keep what she gathers. Analogously a man leaves the first fish or game he takes after the loss of a close relative, and a gambler gives away his first gains after reacquiring power following the death of a relative. The practice of abandoning such fruits is called săpu'tsa. Unlike the comparable case of the novice deer hunter, no celebration is held for a little girl who gathers roots under her elders' tutelage.

264 Meals are not eaten at regular intervals, I was told, but that they eat all day long "like horses." Of this I am doubtful: what may have been implied was that food was available at any time during the day. I was also told that a meal was eaten in the morning and again in the evening. Travelers at least made no regular stops for meals and if necessary cooked in their canoes over little fires built on protecting layers of dirt.

A sort of grace is said before eating. Morsels of food are cast all about, to the land, the mountains, the old house pits, cremation piles, stones that are transformed people, etc., so as to feed them before one feeds himself. They say bū'pwi'amɛni gĕnige'lɛ gĕnidelo'telpkɛ, to

[229] Gatschet, 1:147.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

285 The flat flexible tray (p'a"la) differs from the twine bowl only in that it is made quite flat. This is used indiscriminately as a basket under which to hide the gaming sticks, or as a parching or winnowing tray. Those which are decorated are used in gambling; as they grow shabby they are put to other purposes. Barrett observes that the gambling tray is made of white material, the others of brown.[336] This is doubtless true, but the Klamath do not look on these as baskets of different type.

Specimens in the Field Museum collections have the crossed warps at the center twined with nettle (?) cord wefts. The edge finish is identical with that of twined bowls and hats; in other words, this is the general edge finish.

Carrying baskets (ya"'gi and skŏgŭls) are made of rigid materials in open twine, with the warps at wide intervals. Possibly the name skŏtgŭls indicates conical forms; certainly the somewhat globular type is ya"gi. One globose basket stands sixteen inches high, its flat base is twelve inches in diameter, its well-rounded sides curving inward to a mouth two feet in diameter. The general construction of this basket is similar to the flexible twined bowls described above; the difference lies in its rigid warps and wefts and in its open construction. [824] Both warp and weft are peeled willow twigs (yă'-yăk, *Salix* sp.);[337] on the sides of the basket the warps are comprised of two or three willows placed together; the wefts are always single rods. The base is begun by crossing three warps at right angles with four others. These are caught in a plain twine stitch for several rounds, changing to diagonal twine crossing two warps at a time for some distance, and completing the base with four-warp diagonal twine. The base is thus fairly solid compared to the sides. New warps are inserted in the base as needed; near the edge of the base extra warps are added so that all warps on the sides of the basket lie in pairs. The edge of the base, like that of the twined bowl, has a round or two of three-strand twine. In this case, this gives considerable rigidity to the base as these willow wefts are quite stiff. On the sides of the basket the warps, each consisting of willows in pairs or threes, are spaced a half inch apart; the weft rounds are three-quarters of an inch apart. The edge of the basket is identical with that of the twined bowl, save that here every warp is turned down and caught in the last row of twining. In this case the turned-down end is not caught in the next stitch beyond this [824] warp but in the second succeeding. To stiffen the rim, a hoop of service berry wood (switŏ'ka) is bound inside the mouth by a wrap-

ring of willow bark.

[336] *Op. cit.*, 254, pl. 11, figs. 2, 3; O. T. Mason, *op. cit.*, pl. 48.

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
1479. Plant bulb															◔	–
1480. Mountain balm and milkweed																
1481. Pine pitch	–	+	+	+	+	+	+	+	+	–	–	.	.	.	.	+
1482. Chokecherry tree pitch	+	+	.	+	–	–	+	+	.	◔	–	.	.	.	.	–
BODY AND DRESS																
Care and Adornment of Person																
Haircut																
1483. Long, past shoulders	–	–	–	–	–	–	–	–	–	–	–	–	+	–	–	–
1484. Bobbed or shoulder length	–	+	–	+	–	+	+	+	–	–	+	+	+	–	–	+
1485. Men	–	+	–	–	–	+	+	–	–	–	–	–	–	–	–	–
1486. Women	–	–	–	+	–	+	+	–	–	–	+	+	–	–	–	+
1487. Girls	–	–	–	–	–	–	–	◔	–	–	–	–	+	–	–	+
1488. After death of relative only	–	+	–	◔	–	+	+	–	–	–	+	+	–	–	–	–
1489. Close crop	+	+	+	◔	–	+	+	+	+	+	+	+	+	+	–	–
1490. Men	+	–	–	–	+	–	+	+	+	+	–	–	–	–	–	–
1491. Women	+	+	+	+	+	–	+	+	◔	+	+	+	+	+	–	–
1492. Girls	–	–	–	–	–	–	–	–	◔	+	–	–	–	+	–	–
1493. Boys	–	–	–	–	–	–	–	–	◔	+	–	–	–	–	–	◔
1494. Infants			+	+	–	–	◔	+	–	–	–	–	–	–	–	◔
1495. After death of relative only	+	+	+	+	+	+	+	+	◔	+	+	+	+	+	–	–
1496. Bangs on forehead	–	–	–	–	◔	–	◔	–	◔	–	–	–	–	–	–	◔
1497. Temple locks, forelock	◔	–	–	–	–	–	◔	–	–	–	–	–	–	–	–	–
1498. Scalp lock	◔	◔	–	–	–	–	◔	–	–	–	–	–	–	–	–	–
1499. Hair cut with knife	+	+	+	+	+	+	+	+	+	+	+	+	+	+	–	–
1500. Hair singed	–	–	+	+	–	+	–	+	+	–	–	–	–	–	–	◔
Coiffure																
1501. Hair hangs loose	+	+	+	+	+	+	+	+	◔	–	+	+	+	+	+	+
1502. Men	+	+	–	–	–	–	+	–	◔	–	+	+	+	+	+	+
1503. Women	+	+	–	–	–	–	+	–	–	–	+	+	–	+	+	+
1504. Boys	+	+	+	–	+	+	–	+	–	–	+	+	–	+	+	–
1505. Girls	+	+	–	+	+	–	–	–	–	–	+	+	+	+	+	+
1506. Hair rolled or bunched on head	–	–	+	◔	+	+	◔	◔	◔	◔	◔	◔	+	–	–	◔
1507. Men	–	–	◔	◔	+	+	+	+	+	+	+	+	+	–	–	–
1508. Women	–	–	–	–	–	–	+	–	–	–	–	+	–	–	–	–
1509. Hair combed up, 1 tie on top of head, ends up	–	–	–	–	–	–	.	◔	–	–	–	–	–	–	–	–
1510. 1 tie around hair, nape of neck	–	+	–	–	+	+	–	+	+	+	+	+	+	.	+	+
1511. Men	–	+	–	–	–	+	+	–	–	–	+	+	–	–	+	+
1512. Women	–	+	–	–	–	–	+	–	–	–	+	+	+	–	+	–
1513. Boys	–	–	–	–	–	–	–	+	+	+	–	–	–	–	–	+
1514. Girls	–	–	–	–	–	–	–	–	–	–	+	–	–	–	–	–
1515. Hair parted in middle	◔	◔	◔	◔	◔	◔	◔	◔	◔	+	◔	–	–	–	◔	–
1516. Part painted red	+	+	+	–	+	–	–	–	–	+	–	+	–	–	–	–
1517. Commonly	–	–	–	–	+	–	–	–	–	+	–	+	–	–	–	–
1518. Doctors only	+	+	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1519. Hair braided, three strand	+	+	–	–	–	+	+	+	–	–	–	+	–	–	+	–
1520. 2 braids in front of shoulders, men	+	+	–	–	–	–	+	–	–	–	–	–	–	–	+	–
1521. 2 braids in front of shoulders, women	–	+	–	–	–	–	–	–	–	–	–	+	–	–	–	–
1522. 1 braid down back, men	–	–	–	–	–	+	+	+	–	–	–	–	–	–	–	–
1523. 1 braid down back; women, girls	+	–	–	–	–	+	+	–	–	–	–	–	–	–	–	–
1524. 2 full-length rolls in front of shoulders	–	+	+	+	+	+	–	+	–	+	–	–	–	–	–	–
1525. Men	–	+	–	–	–	+	–	–	–	–	–	–	–	–	–	–
1526. Women	–	–	–	–	+	+	–	+	–	+	–	–	–	–	–	–
1527. Young women	–	–	+	+	+	–	–	–	–	–	–	–	–	–	–	–
1528. Girls	–	–	–	–	–	–	–	+	–	+	–	–	–	–	–	–

821 is fire from dove, fire for driving rabbits; is pinole or piñon road, frame or back bone of sky. Rainbow: is man's penis, coyote's penis, childbirth sign; sign of dry weather, bad luck for hunting or fishing; get weak eyes from staring at. Thunder: is female, woman and 2 sons, coyote; noise explained as 2 fawns hiding in intercourse, hummingbird, eagle playing shinny, dancing, sliding on snow, sticks being beaten together, tules being broken, basket being rolled; food or water thrown out, food or water covered. Lightning: from mouth, eyes of Thunder person; from waving of ribbon, drilling, rubbing sticks, striking stones together; is fire from burning tules, birds flying fast; food, water thrown out, covered; dogs made to squeal. Whirlwind: war associated with, snake in it, wind playing; caused by charmstone; spit at to stop, offer beads to, point at, strike or pierce it with weapon; formula and bathing.

Beliefs Concerning Spirits, Ghosts

775 Spirit goes to definite underworld; to island; crosses water with boatman; rich and poor different destinations; warriors go to special heaven. Hang hopper basket, grass snare, bay leaves in door to keep away ghost.

ASPECTS OF RELIGION

Vision Quest

787 Jimsonweed (Datura) root drunk to obtain
824 vision, by group or individuals. Ant-fortitude ordeal; group or individuals swallow ants, to obtain vision.

Shamanism

756 Sucking doctors: women only; women can sicken only. Doctor-making rite held in circular brush enclosure; patient brought in for novice to cure; novice enters sweat house via exit hole, enters head first down ladder. Curing: shaman uses beads on stick, quartz crystals; brushes or fans away disease with skin; rubs Datura (jimsonweed) on eyes, drinks Datura; doctor or assistant uses deer-hoof rattle, split-stick clapper, flute. Doctor cuts before sucking; disease object sucked out through pipe. Doctor paid by installments throughout night. Sucking doctors: in competition, "bullets" shot; assistants for each contestant, performers paid; contests held at mourning ceremony only. Singing shamans: outfit bundle inherited, bought; shaman uses quartz crystals, portable mortar, charmstone; shaman dies if he loses outfit. Soul-loss doctor: is also singing shaman; uses deer-hoof rattle, split-stick clapper; mostly women. Soul recovered by snaring in noose, by refrightening patient. Weather shamans: make rain with aid of black rock, crystal,

226 789 first catch of suckers on spot. "If they don't eat it all up there, people won't catch any more suckers." After these observances, all suckers caught can be transported home to be eaten, dried.

284. SW: Wait until Karuk give White Deerskin dance at end of July before eating steelhead (rainbow trout); if any steelheads caught in salmon net before Karuk dance given, they must be thrown back into river. Fishermen who disregard this rule are in danger of being killed.

292. NF: "Dreamer" or singing shaman.

294. Kl: First 2 suckers.

296. SW: First run taboo to adolescent girls.

226 689 299. Kl: Old man in charge of rite tells youth, "Don't you pack those fish home on the first day; eat well; don't carry them around, or break their backbones." If youth disobeys, sticks bound from wrist to shoulder on boy's arms, and then bent upward and broken, thus breaking boy's arms at elbow; boy sometimes died. Any of old men present administer this punishment.

300. WM: See note 282.

Gathering

000 Gathering techniques and observances.--

300a. See note 357. AW: Pick up acorns from ground by hand; do not beat trees.

300b. Used to bend down limbs within hand's reach. MV: Obtained pine nuts at Lookout (in MF area); man intending to go for such, continent night before he starts. To obtain pine cones, he climbs tree, hooks branches with staff, cuts off cones.

301. Used to bend down limbs.

302. Used for whipping, knocking acorns and pine cones off limbs.

306. Branches left on pole, to serve as footholds. SW: Wrap grapevine around fir pole, or leave limbs on pole for footholds. AW: Native twine wrapped around sapling for foothold; limb left on sapling at upper end to serve as hook; pole hooked onto upper branches of tree, as climber progresses upward.

[222 824] 308. Kl, SW: Made of mountain mahogany.

311. SW: Iron bar across top end. AE: Use crutch-handled type mostly, but sometimes plain bipointed one as well.

312. Mo: Break or pull up entire plant of lamb's-quarters, pile plants on bare hard ground, and beat out seeds with long straight stick.

313. NS: Prepare meal for group, when first batch of any wild fruit gathered. Example, for manzanita berries, make large quantity of cider with first gathered berries, all drink. MV: Headman goes out and tests acorns for ripeness; tells people when they are ripe. His wife then goes out, secures 1 pack-basketful of acorns; dries them, and in about 6 days she is able to make 2 baskets of acorn mush from them. These she takes into assembly house; there members of secret society pray over mush and eat it; then everyone can go out and gather acorns.

000 496. At: Cook red salmon, deermeat with salt; also use salt as medicine; not used to season acorn mush. AW: Salt used sparingly; causes sore eyes; "the Yana pound up rabbits and put a little salt on them; we don't."

497. "Salt grass" (Distichilis spicata) probably absent in most of area covered, but unfortunately no check was made on its distribution. MV: What is apparently hitherto unrecorded method of making salt among MV, explained by informant. Men and women gather salt grass (sp. ?) in large quantities, wash it; grass is then cut up, put into large hole lined with rocks. Fire has been kept burning in this hole for 2 days, in order to thoroughly heat hole and rocks. Layers of hot rocks and grass are put into hole; on top of topmost layer of grass is put a layer of elderberry leaves, then another layer of hot rocks, a layer of coals, and, lastly, dirt. Pit is left sealed up thus for day and night; next day is opened; "the grass is burned into hard, gray, salty sheets, like a rock, but full of holes." This "salt" serves as article of trade; "Colusa people make it good." Specimen size of hen egg seen, tasted; accords with informant's description. Often used medicinally, for colds.

262 824 499. Majority of informants familiar with this plant, even though it is lacking in various parts of area surveyed. AE informant only person interrogated who did not know about plant, which seems to be lacking in AE area. AW: "Soaproot grows at Round Mountain, in N Yana territory." WT: "Soaproot grows at Hyampom, and in Shasta country, but not here." WM, WS: Soaproot imported from Redding. WS informant's wife had imported some bulbs, tried to raise them at Dunsmuir, but could not; "too cold."

000 505. For washing baskets, buckskins, hair. Mo: Pumice stone used to clean buckskin.

506. SW: Juice mixed with deer fat for gum; "too bitter by itself." Milkweed gum "crumbles after awhile"; superior gum made from a root (sp. ?) which is broken open and set in sun to let juice run out and congeal. This makes "an everlasting chewing gum." Young people not allowed to chew gum; old people chew it; "they pop it--you can hear it crack for a long way."

261 507. Kl: From sugar pine. SW: Pitch from older yellow pines. Recommended for persons who when traveling become weak with hunger or thirst; "chew it, or pound it up fine and swallow it; it stirs up the heart, and one can go on."

000 508. WT: Used sparingly, never given to children because of its laxative qualities. WS, MM: Used as physic. NM, NS: Children eat it.

509. AE: Bitten off willow leaves; no flaying of leaves to obtain it in any quantity. "If eat too much of it, gums get sore." Made by "little black bug" (pes·tui). MV: "Sugar" from leaves of valley oak, which forms in "large glassy drops," gathered from ground and added to pinole made from small seeds.

λ [i.e., soaproot.-Ana Lyst]

[179-B]

262 824 510. Kl: Inner bark of yellow pine secured in June; by July "too hard."

000 512. Eaten fresh, raw or cooked on coals; dried, for winter, strung on willow withe. MM, NP: Ground burned for better crop; denied by MV. MV: Cooked with fish.

Eating customs.--

515. WT, WM, WS: For acorn soup.

516. WM: For acorn soup. WS: For acorn soup and deermeat.

[264] 519. Kl: Eat any time during day; sometimes men eat alone, sometimes men, women, children eat together.

521. Fresh food cooked and served. WT: Fresh batch food not cooked; "they dish out whatever they have on hand and set it before the visitors."

524. NP, MV: With buckskin.

Storage of food.--

525. AW: Acorns stored chiefly in pits; "too cold here in winter for outdoor granaries; have to bury acorns."

527. Bark used as cover for top; dirt piled up around stump.

528. Mo: Poles occasionally laid across boughs of cedar tree; tule sacks containing food stored on this pole platform. AW: Food stored on platform in oak tree; "poison" (animate) set on top of food; if any person, animal appears to steal food, poison shoots thief.

530. For illustration of this type, see Kroeber, Handbook pl. 38. WT: Informant, shown picture of granary just referred to, stated WT use similar granary, but that it is thatched (?) to some extent on sides.

531. NM, NS, MV: 4 upright posts only, for frame. NM: Hole in bottom, to take acorns out. MV: Hole in side.

532. AE: Food, hides hung up in branches of junipers; popular method of storage.

[251] [178] 533. Kl: Recent custom; "may have done it formerly also." NS: Used for temporary purposes only.

539. AW: If leaving village for a time, bury acorns in pit dug inside sweat house; cover hole with tule mats, etc.

Exchange of food.--

262 437 540. Kl: "Whoever has no food, Indians give him some; they help each other, just like 1 family." MV: Informant emphasized fact that between villages food given as gift, but also mentioned that mountain varieties of acorns are purchased from NP, MM groups.

542. AE: Food divided in time of famine.

224 000 545. Kl: If 2 men hunting, meat divided equally; if more than 2, killer gets slightly larger share. Mo: Killer keeps deer hide. SW: If 2 men, killer gets most; if meat cut up, cooked or dried and divided in camp, all receive equal share. If driving deer into river, driver gets head, hide, foreleg of deer. At: Killer

other end made into loop, passed around person's wrist. Balsa also pushed across stream by swimmer.

877. Mo: Used rarely; "generally borrow a boat." SW: See note 858. AE: Used for hunting ducks.

878. SW: 6-10 feet.

[501] [914] 885. Kl: Of cedar (light).

887. AW: This type "good to bail water with, but slips too easily."

888. AW: Type chiefly used.

889. AW: 5-6 feet: if sitting in canoe, use 5-ft. paddle; if standing or kneeling, 6-ft. paddle.

[501] [415] 893. Kl: Tule basket, about size of basket cap; kept in canoe. Mo: Basket cap used. (Also use basket cap for drinking water.) AW: Broad side of paddle used to bail; denied by Kl, Mo, WM, WS.

894. Mo: Boat tied to water lily roots to "anchor" it. Large grooved stone anchors are found archaeologically at Tule Lake; specimens seen at Modoc Lava Beds National Monument museum.

895. Mo: Passenger sometimes gives boatman small gift; not obligatory.

904. Mo: As child, informant had seen logs cut down, put across Lost River. AW: "Have these across Pit River, at Burney Creek" (Ilmawi Achomawi area).

906. WM, WS: 2 ends anchored to trees (see Du Bois, Wintu, p. 126).

Swimming.--

908. WT: "Best way." NF: Used when swimming in deep water.

909. SE, SW: Women only. MF: "Only people who didn't know how to swim properly." NF: Used in shallow water.

910. SW: Men. WT: "Best stroke."

913. WT, WM, WS: When working. If swimming for pleasure, usually dive in head first (see element 914).

Land Transport

Carrying devices.--

[482] 916. Buckskin.

924. Similar to sack shown in Goddard, Hupa, pl. 6. Mo: "Knit" bag; used by men to carry home game. No carrying net used. SW: "The Kammatwa, at Hamburg [see note 282] have a knit bag to carry their fish in; Shasta don't use this." At: Use carrying net, bag type, with large meshes; men, women also use tule "bag," trapezoidal in shape, with buckskin handle, for packing goods. AW: Used by men; rather large mesh. AE: Used by men; imported only, recently (?).

926. At: See note 924. WM, WS: Round, with loop handle which is slung over 1 shoulder. "Made like a net, from twine."

927. AE: From small animals only.

[415] 928. Kl, Mo, At, AW, AE: Resembles parfleche.

000 2 arrows simultaneously from bow in war; informant's father authority for this.

1048. MM: For shooting game. For shooting in war, arrow is underneath bow.

1049. SE, SW, At, AW: Rich man uses skin of gray fox, otter; ordinary man uses skin of raccoon, wildcat, kit fox, fawn. WT: Spotted fawnskin. WM: Rich man uses otter, fisher skin; sign of wealth. Ordinary man uses fawn, wildcat skin.

1064. Mo: Purchased or traded for; wealthy persons only.

[411 726 718] 1067. Kl: Denied for pre-white days; "now people use spears." At: Ascribed to Kl; denied for At. AW: "Yana used obsidian knife on an 8-ft. stick."

Daggers, slings, bola; armor.--

1071. AW: Obsidian "butcher knife"; jabbed.

1073a. WT, WM, WS: See 2853 and note.

1078. Mo: Natural clay balls, or moist clay picked up, rolled between hands.

1080. MF, MM: Single rock, shaped, 1 end heavier than other, tied to 1 end of string. A MF relative of informant, who had never seen any specimens of this implement but had heard it described, voluntarily likened it to bola.

714 824 1081. Kl: Made of split serviceberry stalks, woven into form of tunic; tied together on right side, under armpit.

1082. Kl: 1-piece; no sleeves; 2 arm holes; tied together on 1 side and at top, over 1 shoulder. Arrow unable to penetrate such. AE: Ascribed to Kl; said to have been made "like an apron, lacking any back piece."

000 1084. AW: String in center, by which to hold shield. Used also against guns, in recent times, but "didn't work."

Household Implements

Mortars and pestles.--

[412] 1085. Among several groups bedrock mortar used chiefly for substances which require hard pounding, such as acorns. AW: Pit mortar in solid rock, used by shaman to pound his poison; regarded as "dangerous." AE: Informant stated pit mortars occur in vicinity of Fall River (AW area); used, according to him, to pound acorns in (see above). MV: No rocky outcrops suitable for this type mortar present in area.

1090. MV: "People did not want to have anything to do with objects which had been already made." See also note 1093.

1091. Mo: Small mortars used to keep paint in. SW: Not only mortar, but small stone pestle of "dangerous" variety (found, not manufactured) used by doctor. When treating patient, shaman sends this pestle upward; it travels by short cut to road which dead traverse, and blocks this road, so dead person cannot travel over it; "then there is a chance for the doctor to cure the person, since the road is blocked." Old

000 1177. AE, AW, AE: Basket cap used for dipping up water, also to drink from. AW: "Sometimes put something pretty fine to eat in small basket cup."

1178. AW: Knife roughly triangular, with broad lower end (handle end) rounded; 1 side of knife dull, for half sawing, breaking bones; other side has rough, sharp edge. "Weak" (non-poisonous) piece of obsidian used for knife (see note 1019).

1180. NS: Prismatic quartz (? "crystal") used for knife. Obtained from ledges in vicinity. Not used for arrowheads, which are made of "pink" obsidian, imported.

1183. SW, WT, WM, WS: Not hafted if used to cut meat. WM, WS: Hafted knives used in war only (see element 1073).

Manufacturing Implements

Awls; shuttles; drills; wedges; flakers.--

1193. WS: Bear ulna.

1202. WT: Twine rolled on flat stick, notched at 2 ends; loops for net wrapped around piece of plain round stick. Informant had never seen netting shuttle of type figured in Du Bois, Wintu, fig. 4a, p. 126.

1203. WM, WS: Pointed stick, but no slit through center, as shown in Du Bois, Wintu, fig. 4a, p. 126; informants had never seen this type shuttle.

1210. NF: Pump drill (recent ?) for drilling beads, pipes.

1220. See Dixon, Shasta, p. 395; reaffirmed by my SW informant. WT, WM, WS: Informants had never heard of this procedure but method used by some Wintu groups (see Du Bois, Wintu, p. 128). For wooden pipes WT, WM, WS use ash, poking out soft heart with stick.

1222. AW: Drill of black oak. Drill selected from several pieces of black oak (much as arrow-maker selects pieces of obsidian; see note 1019); piece chosen that "will make fire quickly." Hearth of red fir bark. MV: Denied drill; described fire making as follows: Good-sized dry elder stalk split, pith removed; this hollow section held in 1 hand and rubbed back and forth with end of other half of split stalk, until fire produced. Informant had seen her cousin produce fire thus. NF informant also referred to similar method of fire making.

1224. Mo: Serviceberry shaft, cedar point.

1225. SE: Also stated softened chaparral bark rubbed between both hands until "spark" produced.

372 924 1226. K1: Sagebrush.

1227. WM: Set end of oak stick afire, and carry it in pack basket. NF: Used when going on long trip. NS: For short distances only.

442 237 1229. K1: Elkhorn pick. MM: Deerhorn wedge.

1234. Mo: Imported. "Important people bought such things." SW: Imported, in recent times only.

[193-A]

CDD 1507. SE, SW: Old men only.
1509. WM: Men.
[302] 1515. Kl: Men, women, boys, girls. Mo, SE, At, AW, AE: Men, women. WT: Women, girls. WM: Women, boys, girls. SW, MF, NS: Men, women, young men, young women, boys, girls.
1540. Mo: Shamans, others who can afford such ribbons. SW: Men, women, youths, boys. At, AW: Men, women.
[302] 1548. Kl: Wild rye grass.
[824] 1549. Kl: Ascribed to Mo by informant. Spier, Klamath, p. 214, states Kl also use it. AE: "Best kind of comb."
1555. SE: Alder sap, boiled. WS: Elderberry juice. NF, MV: Pepperwood.
1558. SW: Deer, bear fat "no good for hair, as deer's, bear's hair comes out yearly."
[302] 1560. Absences noted for distribution of pepperwood may be only partial; no specimens shown to informants. SW: Pepperwood gourds lacking in SW area; imported from near-by Karuk down-river. Distribution of pepperwood extends only as far as Happy Camp.
1562. For distribution of this plant, see element 499.
1568. AW: Hunters only.

Face and body paints and powders.--
1574. SE: Grows on knot or burl of white fir. WS: On bark of white fir. MM: Specimen seen; orange-colored fistules on spruce burl.
1575. WT: Yellow pine.
1576. WS, NM: Elderberry. MV: Wild rose (haws?).
1578. SE: Burnt, for paint.
1582. Because scattered to keep away ghosts at funerals, etc., therefore "no good" as paint.
1584. SE, SW: From pines; also, SE: from oaks. WM: From tamarack.
1586. MM: Imported.
1589. Mainly from charcoal, finely powdered. NF, NM, NS: From burnt acorn.
1592. SE, SW: Charcoal mixed with marrow, chewed into waxy substance, stored in deer bladder; squeezed out and used as pencil when needed. This mixture of charcoal and marrow denied for all other groups. AW, MF: Red paint only; mixed with marrow or grease.
1593. Made into black paste.
1600. AE, MF, NF: Pitchy mixtures, especially, applied with stick. NS: Black, red paint applied with fingers.
1600a. Mo, SE: Water in basket, or in spring, stream used as mirror when applying paint.
1601. NS: Lumps of yellow acorn meal, which leaching water did not penetrate when meal being leached, made into small cake which is baked on hot stone; this cake is oily, and is rubbed over face "like cold cream."
[302] [292] 1603. Kl: Men, women pitch body, legs, arms and stick on duck feathers, to keep warm.
1604. Used for babies, especially.
[854] 1611. Used for babies, especially. MV: Alder tea used to wash babies who are chafed.

000 3512. SE: 8-10 days. At: 3-6. AW: 6-12. AE: 3-4.

3515. At: Worn attached to skirt or belt, in back. See note 3572. "If girl wears basket cap on head when menstruating, she will dream and get gray hair." WM: Old basket cap, worn chiefly when going outside hut.

3516. AE: Greasewood-bark woven "cape."

3518. Mo: Pack basket. SE, SW: Basket hopper.

3520. AW: Aberrant use of feather; old man or woman, if has power and "wants to get rid of it and give it to girl," puts 1 feather in girl's head when she is dancing at puberty dance.

[301 824 891] 3521. Kl, Mo, At, AW: Braided sagebrush. AE: Greasewood bark. At, AW, AE: Bark pendant from band extends down back. Mo: Lacks pendant down back.

3522. SE: Mink.

3523. SE, SW: Bluejay feathers. WS: Informant reported having seen girl's puberty dance among Scott Valley Shasta, 50 yrs. ago, in which girl wore visor of grouse feathers. Dance lasted 2-3 weeks, but at end visor not lifted off girl; latter wore visor throughout ensuing summer.

3525. SE, SW: Feather visor. WT: Girl's mother or grandmother takes girl outside; never allowed her to go alone. At night attendant carries torch. WM: Basket. MM: Basket cap. NF: Pack basket. NS: Girl does not leave hut 4 days and nights; hole dug inside hut to serve as latrine; covered with dirt afterward. MV: Deerskin blanket.

3527. Sagebrush-bark wrappings.

3536. WT: Burned. NF: Buried.

3538. MV: Burnt pepperwood gourds used.

3540. AE: 3 red stripes (1 each down nose and cheeks), if girl is dancing for 3 nights; 4th stripe, down chin, added if girl is dancing for 4 nights. (See left figure, below.) WM: Alternate red and black dots from eyes down cheeks. (See right figure, below.)

3546. MV: Girl painted by 2 female singers each morning.

3547. WM: Wears old deer-hide skirt, especially when going outside to run. Hide tanned with hair on; has been saved, hung up in top part of house in smoke, for ca. 10 years. Taboo for girl to touch newly tanned skirt; "an old skirt will help her; she won't be afraid of anything."

3550. WM: During menstrual periods, wears maple-bark double skirt, with breechclout underneath; bark skirt likely to become stained, so

000 in evening when girl runs she wears buckskin skirt over bark one; removes buckskin skirt when she returns to her hut.

3552. Serves as menstrual pad. Mo: Shredded sagebrush. SE: Grass. SW, MF, NF: Buckskin. At: Sagebrush encased in bark. AW: Front skirt (of grass, tule, buckskin) tucked in between legs. WM: Soft maple bark; changed frequently, burned secretly.

[301 824 881] 3557. Kl, Mo: Of sagebrush bark. AE: Of greasewood bark, braided. MM, MF: Of buckskin.

3558. Kl, Mo, AW: Of sagebrush bark. AE: Of greasewood bark, braided. MM: Of buckskin.

3559. Mo, AE: Of sage or greasewood. SE, SW, WM: Hair belt. SW: Hair belt purchased; decorated with triangular pieces of shell that rattle when girl dances. Kept, worn any time afterward. AW, AE: Pack strap for belt. MM, MF, NF: Buckskin belt.

3562. SE: Sweet-grass necklace. MM: Pine-nut necklace.

3565. At: Hand might be paralyzed. AW: "Some said a girl would ruin a basket she'd started, or the weeds [Xerophyllum], if she made baskets."

[46 92] 3567. Kl: "If girl doesn't work outside, she'll be lazy."

3569. SE, SW, NM: For every household in village. At: Girl gets light loads of wood, every day; at noontime. NM: All women sing as girl goes to top of hill for wood. MV: Gathers wood final 2 days of seclusion only.

3570. At: Menstruating girl "never touches water. That's no good, you'll dream bad."

3571. For everyone asking her to do so.

3572. At: If girl menstruates in season when roots are dug, she digs them for old women during daytime. At noon, girl dances and old woman hits ("spanks") her on basket cap; girl then runs east as old woman shouts. Girl returns to an old woman who beckons to her; this old woman pinches girl's left forefinger hard, so that she will fill up the basket with roots quickly, and hits her on basket cap. The girl then goes off to gather roots, which she puts in the basket cap, and transfers to the old women's pack baskets. She is supposed to fill 3 pack baskets before sundown. The next day girl goes to another family, to dig roots. "The old women liked this help; they'd say, 'Oh, I wish she would do this every day, dig roots for me.'" This is done not only at first-puberty rites, but during every menstrual period before girl marries. If no roots, girl gathers fruit during day for her mother. MV: Final 2 days of seclusion menstruant, attendants, and women gather clover; return to village wearing wild-rose crowns. Give clover to "captains" (yeponi) to eat in sweat house.

3574. At, AW: See note 3565.

3575. At: So she will be a good runner. At, AW: To catch shadow. AW, AE: To fetch water for someone. WM, NM: Brings back sticks. This denied for WS, MM, MF, NF, NS, MV. At: Girl runs toward E.

[219-B]

WM: Remove 10-15 "good long boards" from house, and keep these for new house; burn remaining part of house. Or, tear down that part of house where man slept, burn entire house, and pile dirt over spot where dead person used to sleep, then pile rocks on top of dirt. "At Hayfork (WT) burn the side of house where man slept, but leave other side standing and build onto it." After family of deceased burn house, they move away, 10-15 miles or so, and live for year or so in the new place; then return to old location.

4175. SW, AE: Burned. NF: Assembly house deserted temporarily; closed for 2-3 years, then reopened, purified by having wormwood burnt inside it, cleaned, and used again.

4177. Mo: House temporarily abandoned in some instances; fumigated before being abandoned.

4178. AE: See note 4171.

4179. AW: Pitch put on inside walls of house. AE: See note 4171. MV: Pounded salt sprinkled inside house and on ceiling.

[768 824 783] 4180. Kl, SE, At, AW, AE: Juniper; use of juniper denied for all other groups. Mo, AE: Sage; use of sage denied for all other groups. Mo, SE, At, AW, WS: Cedar. AW, AE, NF, NS: Wormwood; use of wormwood denied for WT, WM, WS, MM, MF, NM. WS: Fir. MF, NF: Angelica; denied for NM, MV.

4182. MV: If burn hair of deer (or its bones, hide), hunter who shot deer will lose his hunting luck.

Taboos and purification of undertakers, etc.--

4183. WT: Taboos imposed so that undertakers will not "dream bad," that is, dream of death of close relative, or of being hurt. If do have these dreams, means dreamer will die shortly. NM: Includes 2 men who dig grave for ashes; 2 old women who carry ashes to grave; 3 men who carry corpse out of house.

4184. SE, SW: Refers to all undertakers, not merely to scapegoat.

4185. MM: 4-5 days.

4186-4187. SE, SW: Refers to all undertakers, not to mourners. MM: 4-5 days.

4188. SE, SW: Refers to all undertakers and mourners. MM: 4-5 days.

4189. SE: Refers to undertakers and mourners. WM: 6-7 days. MM: 4-5 days.

4190. SE: Refers to all undertakers and mourners. MM: 4-5 days.

4191. SE, SW: Refers to all undertakers and mourners. MM: 4-5 days.

4192. MV: 2-3 months.

4193. SE, SW: Refers to all undertakers and mourners. AE: 5-7 days. MM: 4-5 days.

4194. MV: 2-4 months.

4195. MM: 4-6 days.

4196. SE: Refers to all undertakers; not to mourners. MM: 4-6 days.

4199. SE, SW, WM: Refers to all undertakers, not to mourners. At: All taboos imposed on undertakers, gravediggers, and others may bring them good luck. AW: After sweating, swimming follow-

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

137 the Cascade Range and its more humid atmosphere the less vegetation is developed. The lake shores and river banks, when not marshy, produce the cottonwood tree and several species of willows, and the hills are covered with the yellow or pitch pine and the less frequent western cedar. In the western parts of the Reservation large tracts are timbered with pitch pine, which seems to thrive exceedingly well upon the volcanic sands and detritus of the hilly region. These pines (kō'sh) are about one hundred feet in height, have a brownish-yellow, very coarse bark, and branch out into limbs at a considerable height above the ground. They stand at intervals of twenty to fifty feet from each other, and are free from manzanita bushes and other undergrowth except at the border of the forest, leaving plenty of space for the passage of wagons almost everywhere. A smaller pine species, *Pinus contorta* (kápka, in Modoc kúga), which forms denser thickets near the water, is peeled by the Indians to a height of twenty feet when the sap is ascending, in the spring of the year, to use the fiber-bark for food. Up high in the Cascade Range, in the midst of yellow pines, grows a conifera of taller dimensions, the sugar-pine (ktéleam kō'sh). The hemlock or white pine (wā'ko), the juniper (ktä'lo), and the mountain mahogany (yúkmalam) are found in and south of Sprague River Valley.

[222] [285] The lake shores and river banks produce more edible fruits and berries than the marshy tracts; and it is the shores of Klamath and Tule Lakes [824] which mainly supply the Indian with the tule reed and scirpus, from which the women manufacture mats, lodge-roofs, and basketry. The largest tule species (má-i) grows in the water to a height of ten feet and over, and in the lower end of its cane furnishes a juicy and delicate bit of food. Woods, river sides, and such marshes as Klamath Marsh, are skirted by various [222] kinds of bushes, supplying berries in large quantities. The edible bulbs, as camass, kō'l, l'bá, ipo, and others, are found in the prairies adjacent. Pond-lilies grow in profusion on lake shores and in the larger marshes, especially on the Wókash Marsh west of Linkville, and on Klamath Marsh, as previously mentioned. The Lost River Valley is more productive in many of these spontaneous growths than the tracts within the Reservation.

[278] It is claimed by the Klamath Lake Indians that they employ no drugs of vegetal origin for the cure of diseases, because their country is too cold

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

these curious song lines; the loon (táplal) is noticed there for being the best diving bird of these upland waters; the yellow-hammer, or tché-ush, a woodpecker, for its beautiful red plumage; the kilíwash, another woodpecker, for its precious scalp. The ducks are well remembered in these songs on account of their ubiquity, their numerous species, the elegance of their exterior. Birds renowned for their influence upon the weather are the wíhuash and the tsiutsíwäsh, who can produce snow-fall; the kā'ls or kálẓalsh, who possesses the power of making fogs (166; 22. 23).

The amphibians, insects and the organisms standing below these in the zoogenetic scale, are also reputed to possess magic powers; the songs of the toad and of the spider are supposed to be especially effective. That the plants did not impress the mental capacity of these Indians to such a point as to make them objects of reverence can not be wondered at, as the mind of the Indian in cold climates is not turned in this direction Plants in which the Klamaths were interested are all mentioned, p. 180; 19, and the pond-lily, with its seeds, stands at the head of them. Even among the totem names of Eastern tribes only a few plant names are represented, *maize* being the most frequent among these; but in tropical countries, with their luxuriant vegetal growth, many trees, bushes, and stalks become objects of worship, like the copal and the ceïba tree of Central America.

The deified animals of Klamath mythology are all capable of assuming the predicate ámtchiksh, abbr. -ámtch, -amts *primeval*, of which mention has been made previously, and many also appear collectively, as *five* (or *ten*) brothers or *five* sisters, sometimes with their old parents (titchka-ága). This is the case only with gregarious animals, and also applies to the Thunders. Many of the larger quadrupeds appear constantly with *two* young only.

The personified animals which receive the most frequent attention in Klamath Lake and Modoc myths are the marten, the weasel and the prairie-wolf or coyote.

Marten or Skē'l, Skē'lamtch always appears in connection with *Weasel* or Tcháshkai. Weasel is reputed to be the younger brother (tápiap) of Skē'l and acts as his servant and errand-boy. In the execution of the dangerous errands he is intrusted with, Weasel is often killed, and Skē'l

All these different kinds of sacks or bags were originally made of bulrush-stalks (tule) and the táyash was made of straw.

74, 11. kaítua nû kä'ila. The sense is incomplete. Probably sháyuakta is left out: "I do not know of any in the whole country", käila often standing for käilatat.

74, 14. áwalues. There are several islands in the shallow waters of the vast extent of Klamath Marsh, but only *one* is meant here.

74, 15. wö'ns ílktsat. They submerge their dug-outs at several places on the beach, where they are certain to find them in the next wókash-season.

74, 17. pí'la wí'hla (or píla víllash) contains perhaps a proper name of a locality, or stands in connection with Tóilkat, "at the Rail-Pyramid"; wilhnalash means top, apex. The stations from the "Ford" to "Bird's Lookout" are passed by the tribe when they return home with the lily-seed harvest-crop. "They drop the rifle" is: they take a rest. All these localities are either on the open waters of Klamath Marsh or on Williamson River, which forms its outlet.

75, 1. íwí-idaha wókash. The distance between Klamath Marsh and the Williamson River is from 20 to 25 miles, and horses carrying wókash can make it in one day. The next day they return to carry another load.

75, 2. nátoks waítuapk: we will lie over one day to let our horses rest, or recover from the swellings on their backs. Nátoks stands for nát toks.

75, 5. klá-ads is probably a kind of wild prunes. See Dictionary: kĕlátch.

75, 8. wídsika íwam. "Some are economical with their own berries, and prefer not to scatter them in the hands of others"; íwam, huckleberry, has become the generic term for all berries, and i-umä'mi is "*berry-season*".

75, 11. spû'klish here means the large communal sweat-house; it is used frequently for dances and kshiuwálʏishtat, contr. kshiû'lʏishtat might stand instead of spúklishtat.

75, 11. papiä'na, vocalic dissimilation for papa-éna; derived from pán, to eat.

75, 13. ati'sh etc. "Heap ye up that hay in two stacks, which must have a lengthy, long-stretching, and not a high, cone-shaped form!" For heaping up long stacks one verb is here used, and another for making the high, round ones.

PŬ'LAM SHUMSHE-ÉLSHTAT SHASHAPKĔLÉASH.

A SKETCH OF BALL'S MARRIED LIFE.

GIVEN BY DAVE HILL, SUBCHIEF, IN THE KLAMATH LAKE DIALECT.

Póluk kä'liak snáwäds t'shín. Tsúi snawä'dshla Pámpiam pä'-ia lupí';
Ball he without a wife grew up. Then he married Pámpi's daughter at first;

tsúi wä'kala, tsúi tatá mántsak mbusä'lan gi. Tsúi kä'tsa, tsúi mbusä'-
and she had a babe, and then quite a while he lived with (her). Then he left (her), and lived with

alpéli pän, tsúi pän kétsa sissû'kuk tsû'ssak. Násh wä'ka sham kläká, nä'sh 3
(her) again, and again left (her) quarreling continually. One babe to them died, another

tchía; at sa sipí'tya, tsúi nä's shnawä'dshla pän Látsam pä'-ia; wáts säwána
lived, still they separated, then one (woman) he married after (this) Látchash's daughter; horses he gave

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

*539
824
825

CLASSES OF ANIMALS AND PLANTS.

GIVEN IN THE KLAMATH LAKE DIALECT BY DAVE HILL.

Quadrupeds: bohánkankatk líłhanks; nánuktua bohánkankatk; wunípa tsō'ks gi'tk kāłatat tchía nánuktua líłhanks wíkts nákanti.

Birds: lásaltk nánuktua. 3

Forest birds of small size: tchíkass.

Forest birds of smallest size: tchłiliks, tchłiliłka.

Ducks and geese: mä'mäkli. 6

Night birds: psín húntchna.

Water birds: nánuktua huhánkankatk é-ushtat, ámbutat tchía.

Swimming animals: nánuktua udúdamkanksh sáyuaks; nánuktua udó- 9
damkankatk.

Fish: kiä'm.

Jumping amphibians, toads and frogs: skáskatkankatk. 12

Snakes: wíshink; wámĕnigsh.

Lizards; lit. "*walking straight out*": uli-ulátchkankatk.

Reptiles and worms: skískankankatk. 15

Flying insects: mánk.

Creeping insects, snails, some mollusks etc.: mû'lk, mû'lkaga.

Grass, seed-grass: kshún. 18

Berries: íwam.

Edible roots, bulbs and seeds: máklakeam pásh; lutísh.

Trees: ánku; kō'sh. 21

NOTES.

These generic terms are quite characteristic, but by no means systematic. These Indians classify animals otherwise than we do, for they regard the mode of locomotion as a criterion for their subdivisions of the animal kingdom, thus sometimes placing in the same class animals which widely differ in their bodily structure. The Indian mind likes to specify and is averse to generalizations; there are a few Indian languages only that contain comprehensive generic terms for "animal," "carnivore,"

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

*539 ● 824 825

"reptile," "amphibian" or "plant." Even the English language had to borrow these terms from Latin. The Klamath Lakes often use kŏ'sh (pine) generically for "tree," and wishink, "garter snake" for "snake," the Modocs wámĕnigsh (black snake) for the same order of reptiles, these species being the most frequent of their kind in their respective countries. Birds are hohánkankatk as well as quadrupeds, because they fly "in a straight line".

ALIMENTARY SUBSTANCES.

539 262 824 [115]

List obtained in the Klamath Lake Dialect from "Sergeant" Morgan and Minnie Proben.

Yántch kálkali, tzópo-pátpan, pakí'sh; kak tán: 18″; käflatat lû'sha,
cyhndric, thumb so large as, eatable; so long: 18″; on ground it lies,

ktaíyatat lushá. Shláps pushpúshli, lā'pi shlápsh.
on rocks it lies. The flowers (are) dark, two flowers (to it).

3 *Kápiunksăm* kédsha saígatat; lû'k pûpashpúsh-tkani, lúizitk tchí'pahash.
grows in the prairie; the seeds (are) blackish, larger than tshipash.

[222] [251] [252] Wéwanuish hûnk shtä'ila wékank yákitka páta-gíulshĕmi. Pék-
The women gather (it) by beating (it) into seed-baskets at summer's end. By

shank sha hû'nk gápiunks shúta; tchilála sha títatna. Wû'kash-
grinding they kápiunks prepare; boil (it) they sometimes. Wékash-

6 shitk máshetk kápiunks.
like tastes kápiunks.

Káshma kédsa walídsat, käflatat ushá; pálpal shlápsh, tamŏ'k pi'luitk.
grows on rock cliffs, on the ground lies; white (is) flower, after fish smelling.

Kĕlátch kédsha wí-ukayant kĕládshamat; kĕládsh ntchekáni mämätch-
grows on the low keládsh-bushes; keládsh-berry small blue

9 mä'tchli lálkaya. Wéwanuish kĕládshla wâkslólank; shpahá sha
grow on bushes. The females collect (it) after wékash-season; dry (it) they

tchúi ishkû'lank, t'lza sha shpáhank t'lkshlûk lúldam, tchilálank
then after gathering, keep they (it) by drying to preserve (it) for winter, boiling (it)

tchĕk sha pán.
then they eat (it).

12 *Kĕnáwat* kédsha saígatat, tsélas ka tánni 1′, pakí'sh; p'lái shláps pushpúshli,
grows on prairie, stalk so long 1′, eatable; on top the flower is dark,

tídsh piluítko.
good smelling.

Kläna pálpalish shlápshaltk p'laí, kédsha kóketat, pákish, tíds másitk; má-
a white flower having on top, grows in rivers, is eatable, well tasting; the

15 klaks pán.
Indians eat (it).

*539 262 824

Klápa kálkali, pakí'sh; ka tánni 3''; taktákli pû'dshak, tápaχ kitchkáni.
is cylindric, eatable; so long: three inches: red (is) the pûdshak-grass, (its) leaves small.

Klû' kálkali lutí'sh; k̲edshá Móatok; pakísh.
is a rounded root; grows in Modoc country; (it is) eatable.

Ktû'ks wókash-shítko, k̲édsha táletat; ktû'ksam shlápsh pû'pash, pálpali, 3
nuphar-alike, grows on straight stalk; of the ktûks the bud (is) (its) top, is white,

pakí'sh.
is eatable.

Kû'ktû û'sha käílatat, pakí'sh; gémtchi tsélas: O.
lies on the ground, eatable; so shaped (its) stalk:

K̲ā'ls kálkali, pakí'sh; mû'na lû'sha ámbutat; kitchkáni shlápsh wítch- 6
globular, eatable; deep down it lies in the water; small is (the) flower of the

payam.
witchpai.

K̲ā's wé-uχalks tsélash gí'tk, shlápsh gítk; pakí'sh.
a forked stem having, flower having; palatable.

222 252

K̲ō'l. Táktakli tchélash gû'lam nû'kuk. Í-ukak mák̲laks hû'mtcha gû'l 9
Red (is) the stalk of the kol when ripe. Around Fort Klamath the Indians this kind of kol

shtä'-ila túm, gítatoks k̲á-i tuá k̲ōl. Ámtatka sha méya pû'kgu-
gather in quantity, but here (at agency) not there is any kol. With a stick they dig (it) to their

ishamtat shiû'lagiank, tchúi sha pû'ka; í'kagank pä'n shtápka
roasting-place bringing it, then they roast (it); taking it out again they pound (it)

ktáyatka. K̲ó-i pí'luitk, tídshi tadsh pā'sh; hä kaní k̲ō'l ē'nt, 12
with stones. Badly flavored, good however a food; if anybody kol carries on him,

lû'k hû'nksh shtí'kok vû'shat.
a grizzly bear him smelling will flee.

222 251 252

L'bá. Lupí' sha'hlmalχō'tchtat shápashtat l'bá nók̲a; wéwanuish stä'-ila
At the first autumn-commencement in (that) month l'bá ripens; the females gather (it)

yákitka wékank tíatka. Tsúi sha ítpampalank shpáha, shutéshluk 15
in baskets, beating (it) with a padule. And they bringing it home dry (it) for cooking

sha gáma; skátka gáma gā'mkishtat. Wíllishikat sha íkû'ga
they pound (it); with a pestle (they) pound in a mortar. Into sacks they fill (it) in

pā'sht, tchúi sa vûmí vumí'shtat wíllishikat íkúgank.
after drying, and they bury (it) in cachés, in sacks after putting it.

Léhiash k̲edshá Móatok; gí'tatoks É-ukshi k̲á-i léyash k̲édshant. Tánapsh- 18
grows in Modoc land; but right here (at agency) in Lake country not léyash is growing. Turnip

shítko shlē'sh léyash; wí-uka lē'ntk léyash; tchélash toks lé-isham
alike to look at (is) léyash; not very deep lies léyash; stalk of léyash

nā'sh pétch atí taktákli shlápsh gí'tk. Móatokni shnítchí'χa
(is) one foot tall, red flower having. The Modocs fry (it)

lépuinatk pálāsh shû'tank léhiash. K̲ú-i mā'shetk. 21
in frying pans into bread making léyash. Badly tasting (it is).

*539 262 824 [222]

Má-i. E-ukshîkni máyalshuk vū'nshatka sχéna shléank é-ushtat. Tché-
The Lake people for tule-gathering in canoes row out finding (it) in lakes. The
lash sha shnû'kank íshka, yánaush pîl p'ánk púedsha. Yánakänîn
stalks they seizing pull up, their lower ends only eating throw away (the rest). Each at the lower end
3 pálpalî gî nép pánani. Stá-ila sha kshunē'mi, k̲á-i mā'nsh î'pka
white is hand-long. Gather (it) they at grass-time, not long (can) lie
má-i; pā'shtak sha púedsha k̲ú-i k̲lékshṭ.
tule; as soon as dried they cast (it) away. bad having become.

[222] [462]

Nû'tak k̲édsha ntchékayant kshû'nat shaígatat; lû'k tchípashptchi gî.
grows on small grass-stalks in prairies; seeds tchipash-olike are.
6 Kápiunks-shítko stä'-ila nû'tak wéwanuish wékank yákitka.
Kápiunks just like gather nûtak the women, by beating (it) into baskets.

Páwash a k̲édsha aitχámĕnash k̲ō'l, k̲á-i k̲ú-i pî'luitk k̲û'lam-shítk, lúiluyatk
grows smaller than kol, not stinking kol-like, sweet
toks kpápshash. Yaínakshi pîl sha túm shléa. Tchélash pá-usham
but to taste. At Yánaks only they much (of it) find. Stalk of páwash
9 wí-ukani, mû'kmukapsh pálpalsh shlápsh gî'tk. Pû'ka sha hû'nk
is low, feathered (and) white flowers having. Bake they
páwash, tchúi sha gáma, shpáhank sha î'lχa lû'ldam páshluk.
páwash, then they pound (it), after drying (it) they preserve for winter gathering in.

[252]

Pû'ks nánukash-käíla k̲édsha tû'm, títatna k̲á-i tû'mi. Pû'ks k̲édsha
everywhere grows in quantities, sometimes not in profusion. Camass grows
12 Óregon saígatat, tchékĕnish metsmétslish lelé-usam gî'tk tchélash;
on Oregonian prairies, minute blue flowers having (its) stalk;
pû'ks tchék'ni ónions-shîtko shléash pálpali shánkitk gíug, pukátk
camass small onions-similarly looking, is whitish raw being, when baked

[251]

tchēk luíluyatk mā'sha nóχuk. Pahátko mā'ntch gî'ntak î'pakt
then sweetly tastes when it is done. When dried, a long time afterwards it may remain,
15 túmĕni illólash k̲á-i k̲ó-i k̲'lékant. Shláps tsmō'k píluitk.
for many years, not spoiled may become. The flower fish-stink smells after.

[252]

Pû'lχuantch. Píena mák̲laks pû'lχuantchluk pienû'tkishtka; pû'ka a sha
Scrape up the ground the Indians for gathering the chrysalids with a paddle; roast (them) they
ktáyatat k̲élpokshtat kshū'n puetílank, wáldsha tchík sha kshún,
with stones heated, grass putting under, lay on top then they grass,
18 kné-udshî lokáptchχa, tchúi sha käíla k̲ä'lua pû'kûg púlχuantch.
rough bark pile up on top, then they with earth fill up for roasting the chrysalids.

Stópalsh. Mák̲laks kiamä'mi guiχakshä'migshta stópalsha pûkshämî' tch. K̲a-
The people in fishing-season, at home-leaving time peel trees, in camass-season also.
k̲owátka sha kiulō'la stópalsh; kápka sha stópĕla. Lúiluyatk stóp-
With bones they peel off the inner bark; small pine-trees they peel. Of sweet taste (is)
21 alsh; shánks hak sha pán. Kánt î-hûn shläá shtopalhuî'sh kû'sh
the bark; just raw they eat it. So many you (of them) find peeled off pine-trees
î támĕnug. K̲á-i kū'sh nánuk tchû'ka stópaluish; nánka tchúk̲a.
you when traveling. Not pine-trees all, perish which were peeled; some dry up.

*539 262 824 *Tákeish* kálkali, paki'sh: láwal ka tánian slápsbtat; kä'ilatat lû'sha, ká-i
cylindric, palatable; is wide that much at the bud; on the ground it lies, not
pî'luitko.
has small.

Tók pä'lpali kshû'n, kédsha é-ushtat. 3
is a whitish grass, grows in Lake.

Tsî'kal atíni kshû'n, kédsha é-ushtat.
(is a) high grass, grows in Lake.

222 462 252 264 *Tchî'psam* kédsha kshû'n-ptchi páta tchî'k nóka Tchúi máklaks tchípash
grows grass-like (and) in summer-time ripens. Then Indians tchipash
shtä'ila, wéwanuish wéka ulä'χuga yákitat. Lúlukshtka tü'ksh a 6
gather, the women heat (it) haul (it) in seed-baskets. In the hot coals in a fire
into
tchípash shnû'χa, tchúi tchî'k sha humashtgíulank péksha lem-
the tchipash they parch, and after they having thus done grind (it) on the
atchátka shilaklgî'shtka yî-ulalónank; a tchî'ksh hû'nk pekshólank
metate with the rubbing-stone rubbing; now then having done grinding
pän éwa pálatka ámbu kituínank, tchúi sha hûmasht-gî'ulank 9
again they upon a water pouring into (it), then they after thus doing
empty (it) matted dish
patámpka wawálχank népatka hlópa. Gî'ta tchípash ká-i tû'm
begin to eat (it) sitting around with hands sop it up. Right here tchipash not in quan-
tities
kédshant, Móatok pî'la toksh tû'm wawáwish gî.
(is) growing, the Modoc only however much productive is
country (of it)

222 252 *Tchuá* kálkali: tχopó-shîtko, gét pi tchuá; kédsha ámbutat; ntchendshkáni 12
cylindric; thumb-like, so it (is) wápatu; grows in waters; rather small
tchuá, tchúyunk máklaks íshka tchúi tchilálank pán; kúkanka sha
(is) wápatu, and it the Indians pulling and boiling eat; masticate they
out
túlatka. Taktä'kli tchuálam shlápsh; kinkáni tchuá.
with (their) Purple (is) of wild-potato the flower; scarce wápatu
teeth (is) (here).

Tsuák käflatat lû'sha, paki'sh; ka tánni tsélas: láp pē'tch; kakálkalish shláps 15
on ground extends, (is) eatable; so long is the two feet; round flowers
stalk;
p'lái gî'tko.
on top having.

Tsunî'ka kédsha käflant, é-ushtat, walî'dshat; paki'sh. Shlápsh 2″ lawá-
grows on ground, on Lake, on cliffs; eatable. The flowers 2″ are
latk, tídsh piluítko, mû lbû'ka gítk; kä'latat lû'sha. 18
wide, nicely smelling. a large bulb having; on ground it lies.

Wátksăm mû'na û'sha kä'latat, paki'sh; kédsa walídsat, pä'lpali shlápsh.
deep lies in ground, eatable; grows among cliffs, white (is) flower.

Wî'uł atíni, kédsha táletat; paki'sh shlápsh; kétsa pálpali.
is tall, grows on straight eatable (is) the bud; grows white.
stalks;

TO THE ABOVE ARE ADDED A FEW NON-ALIMENTARY SUBSTANCES:

226 *Ká'lχamsh* tû'sh a tû'pka käflatat, ká-i paki'sh, ptchî'nk: kiä'm-luelō'tksh 21
upwards stands from ground, not eatable, thus looking: as a fish-killing-article
witsólslank vû'nsat tamádsank téwas; kitchkáni shláps.
while net-fishing. in the canoe they fasten (it) the forked small (is) the flower.
on bow net;

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

*539 262 824 [278]

Skáwanks pushpû'shlish shlapsháltko, klä'kots, kédsha táletat; kú-idshi, ká-i
has a dark flower, (is) a poisoner, grows on a straight stalk; (tastes) bad, not

pákish. Pû'shzam kápkălam száwanks kó-idse k'lä'kotk'sh.
eatable. The limbs of the young pine (and) with pars- nips (are) bad poisoners.

3 *Slē'ds* ká-i paki'sh, múkmukli shláps, kiä'm-luelō'tksh; witsólslank é-ushtat
Not eatable, downy flowers, a fish-killing article; while not-fishing in Lake

shti'lxa.
they put it into (the net).

Tĕ'lihash k'lûtsuō'tch-ánku vû'nshtat shtákla.
as a "swimming-rocker". wood on canoe they stick up.

[222] [302] 6 *Wákinsh* a kédsha pánût. Máklaks íshka pánût lultámpkash shutelomá-
grows on the pan-tree. The Indians pick it on pan-tree sticking to smear themselves

shluk, lúshnank sha shnē'lakshtat. Tchúi tchík sha núksht wá-
with. roast (it) they on fire-place. Then they after baking (it) with with

titka vukútank shushatelóma télish, p'nā'sh ktchályishtka shkuk-
knives scraping (it), smear it on (it), themselves from sun-berries to pre-

9 luápkasht; p'lû' tak sha íwínank shtéwa.
serve; grease they putting into mix up.

NOTES.

[193] [196] Several plants in this list appear, according to grammatic rule, in the possessive case -am, while their fruits or edible portion are introduced in the subjective case. To the former the substantive ánku or tsélnash has to be supplied. Small grasses are alimentary plants on account of their seeds only, while the larger aquatic grasses contain nutritive matter in their stalks. Of these notices the shortest and most laconic were obtained from Morgan, who did not enter into particulars concerning the preparation of aliments. By this list the articles on which these Indians feed are by no means exhausted; they eat almost everything found in nature which is not positively obnoxious to health and which contains a particle of nutritive matter, and hence a full list of their kitchen *répertoire* would be at least three times as long as the one obtained.

*539 262 824 192

146, 1. kak tán for ká ak tánni "so long only"; the length being shown by gesture of hand. Also expressed by ka taniáni, 149, 1. and *Note*. The yántch-plant grows to a length of 18 to 20 inches, the height of the camass- or pû'ka-plant.

146, 3. Kápiunksăm. The kápiunks-seed grows on a prairie-*grass*, like the tchípash- and nû'tak-seed.

[193] 146, 7. 14. pálpal stands for pálpali (originally pálpal-li), having lost its terminal -i by apocope; pálpalish shlapsháltko incorporates the adjective *white* into the verbal adjective "having flowers". This phrase may be circumscribed by pálpalish shlápsh gítko. Cf. 123, 6. and *Note*, and 150, 1.

146, 8. wí-ukayant kĕládshamat. Here the adjective in its locative case, used attributively, is united with the partitive case of the substantive, the original form of both being wi-ukáyántat kĕládshamti; the subjective case: wi-ukáni kĕládsham.

146, 12. Kĕnáwat or horse sorrel is mentioned in an Aíshish-myth and does not

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

*539 262 824 192 [193]

grow so tall in the cold Klamath highlands as in the Californian and Oregonian valleys adjoining them to the southwest and west, where its height attains sometimes three feet. Cf. *Note* to 94, 9.

146, 14. Klána, an aquatic or tule-grass, of which they eat a portion of the young stalk. The term "tule," from Aztec *tolin*, serves in the West to designate all kinds of rushes, stalks, and grass-like plants growing in the water and wet grounds. By kókĕtat are meant the Williamson and the Sprague Rivers.

147, 1. Klápa is the name of the eatable bulb or root growing on the púdshak-plant. The púdshak-grass becomes red in the autumn, when dry.

147, 3. Ktû'ks is the eatable root of a species of the cat-tail plant; táletat, locative case of tálish (or tálesh?), straight stem, from táltali "forming a straight, unbroken line." The ktû'ks grows in the water, like the wild parsnip (skáwanks); the natives dry the tender roots of the ktû'ks and bake them into a sort of bread. The epithet: "like wókash" probably refers to the *taste* of this kind of food.

147, 5. Kû'ktu. This plant attains a length of about 6 inches.

147, 6. 7. Káls is the globular bulb of the witchpai water-plant.

147, 8. Kä's, kä'sh. This plant produces a hard, whitish, farinaceous bulb, which is commonly spoken of as ípo, a Shasti term, and is one of the most important food-articles of the Oregonian Indians. To dig or collect kä'sh: kä'shala, kä'shla.

[252] [825] 147, 9–13. Kō'l, also pronounced kû'l, gû'l, gúl, is a kind of Aralia. The root is eaten only when roasted, and is then very nutritious, though spreading an abominable smell. This odor is so penetrating that, as alleged, the grizzly bear will attack nobody who smells after roasted kōl; to this we may add the restriction: "if he is not very hungry." John D. Hunter mentions in his "Manners and Customs of Indians," etc. (Phila. 1823, page 370) that the Osages ascribe to the plant washoba-pesha the power of scaring away the black bear. This plant is an annual growth possessing sudorific and cathartic properties. Washobe is the black bear, mitchú the grizzly bear in that Southern Dakota dialect.

147, 9. hû'mtcha gû'l: "the kōl in this condition," viz: in the ripe state. The kōl-plant is ripe when the stalk becomes red or reddish.

[193] 147, 10. méya. Speaking of *many* women digging bulbs or roots, stá-ila, stä'-ila is the regular form; its proper signification is: "to fill up" "to fill" (the conical root-basket worn on back, yáki).

147, 10. 11. pû'kguishamtat: "to their old roasting place"; púkuishamat might stand instead. The locative suffix -tat, -at is here appended to a verbal substantive of púka, to roast, standing in the possessive case -am, and -u- is the infix marking past tense. The guttural k has become distended into kg.

147, 12. ĕ'nt or ĕ'nd for énat, conditional of éna. Instead of ĕ'nt, ídshant (for ídshnat) may stand in the Klamath Lake dialect.

147, 14. Lupl' etc. The import of this sentence is: "L'bá ripens in the month when autumn begins."

148, 1. Má-i is the common reed or tule-grass growing sometimes to the height of 8 to 10 feet. The shallow borders of the lakes in the headlands of Klamath River are full of this growth, which is one of the most important economical plants for the [285] Indian. Women manufacture from it mats, dishes, baskets, lodge covers, nets, sacks, bags, and the young stalk yields in its lower part a palatable marrow.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

* 539 262 824 192

148, 2-4. Yánakänin for yanakäníni; cf. suffix -ni, -nini in Dictionary. mä'nsh for mä'ntch. pä'shtak for páhasht ak, cf. pä'sht, 147, 17. for páhasht.

148, 5. Nú'tak. This grass belongs to the genus Glycerium, as identified by Dr. E. Foreman, and produces a tiny, grayish bright seed of tchípash size. The flowers are of a light red color. The grass is found around the agency buildings and grows about one foot high.

148, 7. Páwash properly means *tongue*.

148, 11. Pû'ks or *camass*. Its bulb is one of the principal food-articles of all the northwestern Indians, but does not grow in profusion in the warmer portions of California. It is of the magnitude of the walnut, very saccharine and nutritious, ripens in May and June, and by the roasting or baking process described in the text becomes as hard as stone. The Máklaks call it after pû'ka *to roast*, the Shasti name is sók, the Pit River name ähualé, while the name kamas, "sweet," is of Nutka origin. The botanists call the plant Scilla or Camassia esculenta. Cf. *Note* to 146, 1.

148, 14. ípakt, metathesis of ípkat, the conditional of ípka to lie there, to remain.

[222] [462] [252]

148, 16. púlχuantch. The gathering of this pupa or chrysalid and of its caterpillar, the sχeshī'sh, is chiefly done by the women of the tribes, who find them imbedded at no great depth in the sandy ground around pine trees. Another chrysalid, the kûlī'gs, is collected and roasted by them in the same way and tastes like eggs. kshû'n puetílank: putting grass under the chrysalids, not under the heated stones. The stones are replaced by other heated ones, as soon as they have cooled off; the larva assumes a black color after roasting and tastes like eggs. See púlχuantch in Dictionary.

[221] [222] [193]

148, 19. guiχakshä'migshta. The season of the year, when the exodus of the whole tribe to Klamath Marsh takes place, where pond-lily seed is collected for the winter, is about the middle of June. The ending -ta is an abbreviation of the case suffix -tat. Three seasons are stated in the text, when the peeling of the inner or fibre bark of small pine trees is performed; of these the camass-season precedes the exodus to Klamath Marsh by a few weeks only, and the fishing season lasts from February to the end of the summer. Of course, the peeling of the kápka-pine coincides with the season when the sap ascends through the young tree. The bark is removed from about five feet to fifteen or twenty feet above the ground, and most of the beautiful pines treated in this manner are doomed to premature decay, though many survive the operation. The aspect of a forest with some of the pine trees peeled is rather singular.

148, 21. shánks hak, contraction of shánkish hak or ak.

149, 1. ka tánian for ka taniáni "so much in width or extent." The bud of the táksish has a width of about half an inch. Cf. *Note* to 146, 1.

149, 3. 4. tók. This aquatic grass grows about two feet high; by é-ushtat is meant, here and in tsl'kal: Upper Klamath Lake.

[194]

149, 3. pä'lpali, vocalic dissimilation of pálpali or pä'lpäli; cf. taktä'kli 149, 14.

149, 5. Tchī'psam is a prairie grass on which the brown tchípash-seed grows. This seed is extremely small, and it takes a long time before a sufficient quantity of it is gathered to afford a meal for a family. Still smaller is the nútak-seed, and both are striking instances of the persistence of the Indians in keeping up their old mode of living, when by agriculture and stock-raising they could procure provisions with infinitely less trouble and in much shorter time.

[178]

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

149, 6. tü'ksh is probably the adessive case of tóke (ŏ) fire-place, hearth: tók-kshi.

149, 12. Tchuá is the long, cylindric root of the Sagittaria sagittifolia, an aquatic plant common in the West and East of the United States. In Oregon the term *potato* or wápatu (Chinook jargon) is most commonly heard for it. The name of Chewaukan Marsh, a sink and low ground situated east of Upper Klamath Lake, is a corruption of Tchuaχĕ'ni: "where the arrow-leaf is found." The flower of the wápatu varies between red, reddish and whitish.

149, 17. Tsuni'ka. The flower has a diameter from two to three inches.

149, 21. Kû'lχamsh is put on strings by the women and thus serves to attract the fish.

149, 21. ptchi'nk: after this word ought to be seen the picture of a tiny vegetal cylinder, about one inch long and slightly curved.

150, 1. Skáwanks or wild parsnip, a poisonous plant growing in wet places to the height of three feet.

150, 8. p'nâ'sh, contracted from p'nâlash, is the direct object (reflective) of shknkluápkasht: to guard themselves against becoming chapped by sun-burns. The wákinsh seems to be a kind of resin and furnishes a red paint, as does also the k'lépki.

E-UKSHIKÍSHAM KÍUKSHAM SHUÍ'SH SHUINŌ'TKISH TCHÍSH.

INCANTATION SONGS OF THE KLAMATH LAKE PEOPLE.

---

1. *Introductory song:*

Yä'ka ní, yä'ka ní, yä'ka ní *etc.* ⏑ ⏑ ⏓ | ⏑ ⏑ ⏓ | ⏑ ⏑ ⏓

I sing, I sing, I sing (in chorus).

2. *Song, reference unknown:*

Wiwiwá! ní sháwalsh wítnank! ⏑ ⏓ | ⏑ ⏑ ⏑ ⏓ | ⏓ ⏑

Blown off! the plume-crest has disappeared from me!

3. *Song of the wind:*

Kanítala m'sh û shlewitaknû'la? ⏑ ⏓ | ⏑ ⏑ ⏓ | ⏑ ⏓ | ⏑ ⏓ ⏑

népaksh a-i ní'sh shlewitaknû'la. ⏑ ⏓ | ⏑ ⏑ | ⏓ | ⏑ ⏓ ⏑

Who, I wonder, is blowing out of my mouth?
The disease is emanating from my mouth.

4. *The conjurer's song:*

Tuá kí nû shatashtaknû'la? ⏑ ⏓ | ⏑ ⏑ | ⏑ ⏓ | ⏑ ⏓ | ⏑

nä'paks nû shatashtaknû'la. ⏓ | ⏑ ⏑ | ⏑ ⏓ | ⏑ ⏓ | ⏑

tuá kí' nû shatashtatχí'sh? ⏑ ⏓ | ⏑ ⏑ | ⏑ ⏓ | ⏑ ⏓

nä'paks nû shatashtatχí'sh. ⏓ | ⏑ ⏑ | ⏑ ⏓ | ⏑ ⏓

What do I remove from my mouth?
The disease I extract from my mouth.
What is the thing I take out?
It is the disease I am taking out.

PART TWO: ETHNOGRAPHIC TEXTS

Introductory Note to Text 22

"Wokas" is the generic term for the seed of the common pond lily (Nymphaea polysepala). In the old days much of the Klamath Marsh (estimated by some early writers at about 10,000 acres) was covered with these plants, and there were long, shallow bays filled with them on both sides of Klamath Lake. Much of Klamath economic life was concerned with the gathering, preparation, and cooking of this plant. 824 [133] [433]

It is not proposed here to give a complete description of the various processes involved in "wokas"-manufacture. Good explanations of this economic complex will be found in Coville,[69] Gatschet,[70] and Spier.[71] The following text (and the two shorter ones by Mrs. Pompey which come after it) are intended only to illustrate Klamath narrative style and to indicate those features of "wokas"-making which were salient in the view of the informants. 252 [114] [128]

22. Wokas Preparation
(Mrs. Aggie Butler) 539* 222 501

(1) Long ago the Indians used to gather wokas, with a canoe. (2) And standing up on it they gathered wokas. (3) They bent down to pull them off, that wokas. (4) And they pulled off only the good ones, and some were unripe. (5) And having punctured it [with a fingernail] they saw [whether it was ripe or not]. (6) And they picked the yellow ones. (7) On becoming ripe it looks good, big. (8) And having picked those only, they threw them on the canoe and went. (9) And some were termed "snonfaplaqs." (10) And one was called "sbokwas." (11) It was ripe. (12) And they put them down [in the canoe] apart.

---

[69] Coville, Frederick V., "Wokas, a Primitive Food of the Klamath Indians," Report of the United States National Museum for 1902, pp. 737-739, Washington, 1904. [113]

[70] Gatschet, op. cit.

[71] Spier, Leslie, "Klamath Ethnography," University of California Publications in American Archaeology and Ethnology, vol. 30, Berkeley, 1930. [113]

[TEXT CONTINUED ON PAGE 129]

9: Barker L-5 (1955-1957) 1963
NR10 Klamath NR10

autobiographical incidents. The end of the tape arrived just as Mrs. Cowan was beginning to feel tired, and the conversation came to an abrupt end. 124

The tape has been considerably edited to remove false starts, English portions, fragmentary or unintelligible sections, and other such "noise." The author's questions were originally asked in broken Klamath, and this has been put into English in order not to give rise to mistaken statements about the language. As was done above, personal names have been omitted out of respect for the individuals involved. Utterances by different Klamath speakers are indicated by their initials, viz., AC, PO, and RC, and the author's utterances are marked by PB. 124 128

38. A Conversation (among several)

539* 124 [824]

(1) PO: Yes, little Coyote, on whom [Gmokámč] stuck those things—that we call cattails, which was the reason, his fur is bad.

PB: Do you know any myths?

(2) PO: Could you tell a myth to me? (3) I wonder if you would tell a myth?

(4) AC: I don't know how. I don't know how to tell myths.

(5) PO: Do you remember when the white men first came? (6) Do you remember that?

(7) AC: The girls [i.e., nurses] asked me there in the "hospital" thus, "How long have you lived, how long?" (8) So I said, "There were no white people here at all, when I travelled around here." [173]

(9) PO: How big were you, when the white men came? (10) How big were you, when the white men came—when you recall the white men coming for the first time. (11) How big?

(12) AC: Yes, I was big [i.e., "grown up"], big. (13) I know a lot. (14) I was big when they fought the war [i.e., the Modoc War], over there, across there. (15) I being big, I know a lot. (16) But there were no white people anywhere around here, there were none—thus I told those white people [i.e., the nurses]. (17) There were none. (18) Only we Indians were many around here, Klamath Falls people. (19) Many Indians' land this was, [I?] said. (20) "?o···," they said, "Yes..." (21) So I have lived so long, I said. (22) "You have lived a very long time," they said, "It was long ago, when there were no white people, long ago," they said to me, the girls there, from the "hospital."

[TEXT CONTINUED ON PAGE 159]

#539

(186) PO: hont hay ni sle·ʔa· honk loloq'aʔas ɬas dank—ɬal.

PB: What do they call a fern?

(187) PO: waq či se·satk "fern"? (188) kant sa mat leɬe·wsam sokíɬa. leɬe·wsam sitk geča·, ɬelýak da·ta leɬe·wsam. (189) "fern," kant nen hasdin "fern" či ʔelga. (190) gesga ʔams ni dwa· heɬe·wapk.

(191) RC: kant sa nen do· čosak "Smith River" ʔigatga.[185] (192) kat ho·t gitgo—tapaq bil.

(193) PO: kat ho·t mo·mni, ʔa···di· geča·.

(194) AC: čya·wisam, ʔakja?

(195) PO: waq mat?

(196) AC: čya·wisam lis. (197) ʔi·, hompča aɬape wokas sitk ɬan. kat ho·t taktakli, aɬape ho·t.

(198) PO: ɬay.

(199) RC: kat ho·t ʔa·di·ni.

(200) PO: kampča na·t ʔiʔačɬa—sokíɬa leɬe·wsammat. (201) ɬapaq bil lis ho·t ʔa···di·ni. (202) ʔaMíka mis na·t dat alogank heɬe·t, dada·.

(203) RC: maqlaqs ʔa ge·t ʔiʔačqe·ni lopýa ʔigatga leɬe·wsam. čoy sa hompča sokíɬank, kat ho·t ʔa·di·ni, ɬapaq.

(204) AC: kant ʔa·t naʔas ʔelga "sunflowers"?

(205) PO: ɬay.

PB: Then what would you call sunflowers?

(206) PO: "sunflowers" lis, ɬay ni eʔaywakta.

(207) AC: ʔi·, honkt ʔa nen ʔat sebamtgi. (208) waq dal ho·t se·satk —ho·t dak ʔoti·s, yawqs gi, magi·p.[186] (209) ʔoti·s, mona·ni. (210) ma·sis gaʔas gyank satla·ka gaʔas, magi·p.

PO: Those are the sunflower roots, but she can't remember the sunflowers.

PB: And did the Klamath eat the sunflower seeds?

(211) PO: dam ʔeč mat na·t hompča ɬan?

(212) AC: ʔi·, ɬaɬi·s dak ho·t gi, dič·, hok lo·q. (213) čoy homas siwli·ns sitk ho·t gaʔas, lo·q. (214) lopi·li·nas ho·t gi. (215) sao·gank hokt, hohi·ye·ga nčets hok, bobasbostka·ni. (216) čoy hok lo·q bil hok gaʔas gist, siwli·ns sitk. (217) dič ma·sitk. (218) ʔi·, na·nok dwa· maqlaqs ɬan, na·nok. (219) na·nok dič pa·p gis, woksam ho·t hok, mayam

[824] [764] [196] [824]

[185] "Smith River" was a source of ferns for funerals.

[186] /ʔoti·s/ may possibly be /ʃʷʼoyɬ/ "long-object-attached-to," referring to its medicinal quality as a poultice. Mrs. Chloo was not certain whether /magi·p/ was really the name of the sunflower root or whether this was another root.